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INFANT SCHOOLS.

The attention which Infant Schools begin to excite amongst the community, renders any account of their practical effects particularly interesting. The following well written Report of an establishment of this description in Chester (Eng) is well worth perusal. It is evidently the result of close observation, and from this circumstance, as well as the candor which pervades the whole, we conceive the testimony it bears to the utility and practicability of Infant Schools, extremely valuable:

"Of the Infant School which has already been some months in operation, the Committee can say with confidence that it has fulfilled all the expectations of those who promoted it Many objections which had been urged against Infant Education, plausible as they appeared to be in theory, have been refuted by the sure test of experiment, and it is believed, that no person has visited the School and attended its operations who has not gone away convinced of its utility. Some of these objections, however, the Committee deem it expedient again to notice, being most anxious to convince those benevolent persons, who have hitherto withholden their support upon principle, that none of the evils which they apprehend, do, in point of fact, result from such establishments. It is said, that the children are taught too much; that the education given them in these schools, is calculated to force their minds to premature exertions, to burthen them with knowledge which will be of no service to them afterwards, and to make them untractable and conceited Some ground has been afforded for these objections, by the injudicious manner in which this powerful instrument of instruction has been applied by some persons; and by the exposition which has been given of the process in the most popular treatises on the subject. But it has been the aim of the Committee to adopt what is good and useful in the system, and to reject what is superfluous and unreasonable. Nothing is here attempted to be taught but what little children may easily comprehend, and what they cannot possibly be the worse for knowing. All that is learned is learned in the way of amusement rather than of exertion; there is no irksome constraint, no harsh punishment, no unkind rebuke. The principle of imitation rather than of emulation is called into exercise, and directed to its proper ends; the children teach, and learn, of one another. Every thing which is likely to give them a notion of their superiority is carefully avoided; and no attempt is made to teach them any knowledge which will not be useful to them in after life. They imbibe merely the rudiments of that learning which is afterwards to be carried to a greater degree of ripeness and perfection in the National Schools.

"Under such a system of instruction it might be expected, that while their understandings were opened, their tempers would be improved; and such indeed is the case in a very remarkable degree. Children who came into the School unmanageable, disobedient and quarrelsome, from the injudicious treatment of parents, leave it, after a time, tractable, docile, and kind. It is a fact too well known to be denied, that the poor in general, and certainly the uneducated poor, are apt to treat their children either with unlimited indulgence or injudicious severity. An escape from such a course of treatment, and a participation in a regular and uniform system of gentle discipline, *must* of necessity, work a beneficial change in the pliant minds and tempers of these helpless innocents. Seeing all around them obedient and cheerful, they will become so themselves; and many a disposition, which under a capricious severity would have had all its violent and wayward propensities confirmed, will be softened and subdued into a lasting gentleness by the force of kindness and good example.

"When such is the case, what is the effect which will be produced upon the minds of the parents themselves? Surely, not a diminution, but rather an increase of affection towards their children. They see a change effected in them, which they themselves would be above all things desirous of effecting, if they had leisure or ability for the task; they receive their children upon their return from school, happy cleanly and obedient,—more qualified and more disposed to be dutiful and kind, than if they had been suffered to run about in the streets, or had been kept in irksome confinement at home, and reduced to an unwilling obedience by hard words or blows.

"That the poor themselves neither apprehend nor experience any of the evil consequences foretold, but on the contrary, are sensible of the great advantages of such an institution, appears from their eagerness to gain admission for their children into the School, at the charge of a penny per week. One hundred and fifty-two children, from two to six years of age, have enjoyed the benefits of this school. The number at present in it is 112; applications for the admission of about 70 more children could not be granted, for want of room.

"With respect to the religious instruction which children receive in our Schools, no Christian can maintain that notions of the Providence and Goodness of God can be instilled into the mind at too early a period; or that the heart can be too early made to feel its own weakness and want of Grace. No attempt is made to teach the Infant Scholar any thing beyond the simple elements of the Christian Faith, and the duty and practice of prayer and praise to God. Their notions of right and wrong are grounded and formed upon the true principles; and with a degree of success which promises the most beneficial result. They are prepared to join with readiness and propriety in Congregational Worship particularly in Psalmody, and it is truly surprising and delightful to hear the correct and pleasing melody of so many innocent children, raising their united voices in praise of their Heavenly Father. In this, as in all the exercises of the School, they obviously take delight, and being thus from the very first dawnings of reason, trained up in the paths of piety, as paths of pleasantness, we have reason to hope, that when they grow up they will be the less likely to depart from them."

English paper.

From the New-York Observer.

ANECDOTES OF CHILDREN IN INFANT SCHOOLS.

How comes it to pass, that the process of education is marked by mental slavery and bodily inactivity? that school masters are continual objects of dread to their scholars! that they are held up as implacable tyrants, ruling with a rod of iron in the midst of their helpless charge; when, in fact, the purest affection ought to subsist between them and the children! To restore this boon, is the professed object of Infant Schools; and the following anecdotes connected with the Brighton and Spitalfield (Eng) Infant Schools, justify the opinion so often expressed, that they are the very places where education is freed from the shackles that have so long obscured its true character, and as such must prove a great moral blessing to the children, and to society at large.

Ali Melay, after hearing of the diurnal motion of the earth, said, "Please, Sir, we should fall off the earth, if God did not hold us up!" Another brought his top one morning, in order that I might show him how the earth turns round.

George W——n, who, prior to his admission into the Infant School, was addicted to fighting, and, when first admitted, exhibited a disposition to violence, soon listened with marked attention to the new commandment, "Love one another," and became a very tractable child, constantly acting and declaiming against violence whenever he saw it. One day, while I was lecturing my little flock, on the impropriety of fighting, George artlessly said, "Please, Sir, I used to fight before I came to this school; but I don't now, *for I loves one another.*"

The following instance of contentment is worthy of notice. On questioning the children as to the use of the pillow, John W. said, "Please, Sir, it makes what I lay my head on at night;"—when William W. observed, "We have no pillows, but I thank God for the bolster."

About June, 1824, the following dialogue took place between me and one of the children.

Q. Do you ever pray?

A. Yes, Sir, for every body.

Q. Suppose a boy were to slap your face, would you pray for him?

A. Yes, Sir.

Q. And if he stole your apple, what would you do?

A. I would pray for him then.

Q. And why would you pray for him?

A. Because Jesus Christ says, "*Love your enemies.*"

From the Philadelphian.

JUST VIEWS CONCERNING RELIGIOUS PUBLICATIONS.

Extract of a letter from Indiana to the Editor.

"Mr. **** wishes you to discontinue sending the paper to him at the expiration of the year for which he has paid, which I believe is about the first of June; for this I feel truly sorry—not because it will be lose to you, so much as loss to himself and rising family; and because it manifests such an indifference to the cause of God in the world, by one who professes to belong to the Lord Jesus. I know not how any who feel concerned for the cause of religion, who feel for themselves as they ought to feel—can *feel* satisfied without taking some one of the numerous and excellent religious publications of the day, if they *possibly can* raise funds, and there are few who *cannot* do it. And when a professed disciple of Jesus exchanges a religious paper for a worldly paper, he gives too much evidence that he wants the proper taste, that he savours not the things that be of God, but those that be of men.

"We greatly need religious papers in this region; but it is a difficult matter to persuade people to take them. Were they circulated among the people, they would no doubt be instrumental in doing much good. We hope the time is coming when the weekly messengers that bring good tidings from afar, will be anxiously expected and eagerly listened to, by numbers in our western Zion, as is the case now in the east. This will be when the Lord shall pour out his spirit on the west, as he is doing now so remarkably in the east. May such a blessed time soon come."

A SMALL ASSORTMENT OF
TRACTS,
For sale at the Luminary office.
Price 10 cents 100 pages.

NARRATIVE

OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church, in the United States of America May 1827.

The General Assembly would meet the expectations of their fellow Christians, by presenting them with a record of the afflictions and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough can be told to awaken the tenderest sensibilities of the christian's heart, and to excite mingled emotions of sorrow, gratiude, and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the evils which exist. From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. *Sabbath breaking* is particularly noticed as prevailing in almost every region of our country. We hear with pain of the contempt which is poured upon this holy day, by the driving of waggons and stages, the running of canal and steam boats, the opening of mails, the travelling of men of business and pleasure, by hunting, fishing, horse racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow citizens.

The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice. And, although in many places, its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land.—When, O when, shall man "the glory of creation," cease to merge his high character and destinies in this sink of brutish defilement!

Profaneness still partially prevails to dishonour its subjects, and insult the majesty of heaven; and *gambling*, that infatuating and destructive vice, is still maintaining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of *gambling by lottery*, which under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty and sorrow into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity and putting in array the forces of the prince of darkness. The church needs only to be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern, and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber," seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its *fashionable amusements*, frequenting the *theatre* and the *ball room*, and yielding to the *spirit of strife*, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn, and our prayer is, that the Spirit of the Lord would breathe upon them and cause them again to live—"*Awake O north wind, and come thou south, and blow upon these parts of thy garden, that the spices thereof may flow out*."

In surveying the destitute settlements, which are without the regular ministrations of the gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without labourers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the labourers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From "the lion's dens, and the mountains of the leopards," we would invite you to come along with us to the peaceful habitation of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence, and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible, Tract, Missionary*, and *Education Societies* are multiplying in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary* Society has been conducting its operations during the past year with augmented success. The *Pennsylvania Home Missionary Society* has also been labouring in the same good cause. Christians seem to be rising to the fulfilment of their master's command, and engaging with an active zeal in the work of preaching the gospel to every creature. A noble liberality in furnishing means for the support and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible classes are to be found throughout a large portion of our churches, and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath School* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The *American Sunday School Union* concentrated in the City of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the Church of God. To recommend it to the prayers, and the vigorous co operation of all our Churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources they are able to number upwards of *fourteen hundred* souls, including teachers and pupils, who have been hopefully converted by the instrumentality of Schools in their connection, since the last year. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed—Heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing to their spiritual effect, is the *Monthly concert of prayer*, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labours of Christian benevolence. Indeed the spirit of prayer, is the very spirit of Christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God, and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our concerts for prayer, shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of *seamen* continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New York, the friends of piety continue to labour with unabated zeal, for the salvation of this long neglected portion of our race.—The American Seamen's *Friend Society* is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them, the prayers of all the churches.

But while the Assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our Church, and throughout our land, they have still higher grounds of joy and gratitude

to the Head of the Church, for the showers of divine grace, with which their Zion has been favoured during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all conquering energy has subdued many stout hearts which were fraught with enmity against God, and the gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his Church. —Within the bounds of the *Synod of Geanessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from 4 to 500 have been added to the Church, and in Cayuga, about 900 in the *Synod of Albany*, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are, reported to have joined the Church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New-York*, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New-York. In the *Synod of New-Jersey*, in the Presbyteries of New Brunswick and Elizabethtown. In the *Synod of Philadelphia*, on a few of the Churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the City of Baltimore, a good work is now in progress in the first and second Churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of *the Teacher and several of the pupils in the Institution for the Deaf and Dumb* within their limits. In the Synod of *South Carolina, and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favoured. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens in Georgia, and Dickinson, in Pennsylvania have all participated more or less in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issuing to water our parched land, and make glad the city of our God. The number of efficient ministers is increasing, and our prayer is, that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren* who have rested from their labours since our last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from their ranks, and their departure admonishes us to increased exertion before the night of death cometh when no man can work.

From some of our sister Churches in correspondence with us, reports have been received.

The *General Association of Connecticut*, although labouring under many discouragements, are still cheered by the manifestations of the divine favour in the prosperity of their benevolent institutions, and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts*, the reports are highly animating. There have been, in many places, powerful revivals during the past year. In the *city of Boston* and Berkshire county particularly the Lord has been marching through the midst of his churches, and 2700 souls are numbered among the fruits of his reviving grace. We would rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church* are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connection with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of *thanksgiving, humiliation, and prayer*. As the representatives of the Presbyterian Church in the United States, they endeavoured to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be, "*Even so come Lord Jesus, come quickly. Amen.*"

By order of the Assembly,
E. S. ELY, Stated Clerk.

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* Rev. Abner Towne, of the Presbytery of Oneida.

James Southworth,	do.
Cyrus Downs,	Otsego
Sam'l P. Williams,	Newburyport
William Arthur,	Lancaster.
Matthew Lyle,	Hanover.
Angus Diarmed,	Fayetteville
Amzi Armstrong D.D.	Newark.
Lyman Whitney.	West-Lexington.
Samuel Davies Hoge,	Athens.
James Adams,	Richland
Stephen Kinsley,	Champlain.
David Philips,	Muhlenburg.
Saml. C. Caldwell,	Mecklenburg.
James Hall, D. D.	Concord.
Wm. F. Watts,	do.
Wm. Wilson,	Harmony.

Idleness is the nest in which mischief lays its eggs.—

THE REFORMATION IN IRELAND.

The following confirmation and enlargement of previous accounts, was received in a letter from Ireland, and published in the Ch. Advocate.

"I am happy to inform you, that the Lord is making bare his arm in this country, and that Ireland is about to experience a great change in a spiritual point of view. I suppose one of the greatest blessings that has happened to this kingdom, is the reformation that is going on at present. From the last report of the Su day school society for Ireland, it appears there are 1,804 schools, conducted by 13,255 gratuitous teachers, and attended by 152,391 scholars. From the 1st of March, 1826, to 1st January, 1827, it has assisted 200 schools not previously in connexion with the society. Within the same period it has granted, gratuitously, or sold at reduced prices, 1,027 Bibles, 17,415 Testaments, and 35,147 spelling books. The Hibernian Bible Society issued from its depository during the last year, 35,304 copies of the sacred volume, and the Religious Tract and Book society, within the last five years, 2,500,000 tracts, and 270,000 books.

"In the county of Cavan, the reformation goes on rapidly. It commenced on the 8th day of last October, and to the present time the number that have abjured the errors of Popery in that county alone, amounts to 544. But my limits will not suffer me to go on enumerating the new things which to-day Ireland exhibits. In Waterford, Limerick, Sligo, Westmeath, Kerry, &c many have, in the face of persecution, thrown off the chains of a slavish superstition, and many more, but through fear, would do likewise.

FEMALES IN ITALY.

The country was all in bloom, and the flowery plains exhibited a gaiety of landscape, which can hardly be conceived in less sunny climes. But the inhabitants are miserable, and know not how to appreciate or improve the munificence of nature. We actually saw females harnessed like cattle to the plough, and dragging it through the light soil, while a man was lounging in the furrow, guiding the share! Woman, poor woman, is here emphatically degraded into the drudge of life, and it makes the heart bleed to witness the burdens she is often compelled to bear. There is no affection, no sentimentality in this. It is plain, downright matter of fact, which stares the traveller in the face, at every step of his progress through Italy.

Carter's Letters

THE WESTERN
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LEXINGTON, KENTUCKY:
JUNE 27, 1827.

REVIVALS.

The work of divine grace in Washington county, Ky. continues to progress. At a communion occasion in the Springfield Presbyterian church, on the 3d Sabbath in May, we learn that twenty-eight persons were admitted to the privileges of God's house; and many more appeared deeply concerned about what they should do to be saved. It is said to have been one of the most solemn and interesting seasons that has been witnessed since the commencement of the revival.

On the 2d Sabbath in May sixteen were added to the Presbyterian Church in Harrodsburgh.

For the Western Luminary.

FAMILY RELIGION.

"*He maketh him families like a flock.*"
Psalm cvii. 41.

THE FAMILY.—The eye of God is there—Upon the father. Every father stands as a type of God, "of whom the whole family in heaven and earth is named." The most important relation one human being can sustain to another, is that of a father. God in his word has spoken more frequently to fathers as such, than to kings. God is jealous of his fatherly character. He is ever looking upon every father, to see how he discharges the high trust of governing, instructing and blessing his family. The power of government is by God deposited in the hands of the father of a family; not that he may lord it over this little precious "heritage of God," but that he may hold the reigns of government with affection, with wisdom, with love, and all in the spirit of meekness, of prayer, of piety; remembering what God has said; "Husbands love your wives, even as Christ also loved the Church,"—"Ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." A friend who has had some experience in the duties and awfully solemn responsibilities of a father, would say to every father who may read this sheet; You are bound to make a companion of every one of your children; that they may esteem and love you. You will then become their counsellor, their bosom friend, their confidant—To hold intercourse with God every day by solemn meditation and prayer. You must know God before you can know either yourself or your child. You must be a man of prayer before you can either *desire* or know how to be a good father. You are bound to let your children see that you are going to heaven, if you wish them to go there—To convince them that you are a thousand times more anxious that they should have a treasure in heaven, than that you should be able to give them large farms or a rich worldly inheritance. You are bound for your family's sake, as well as for your own to repent, to believe, to follow Christ Jesus; that you may with effect tell you children, that they are lost sinners, and must perish without Christ. In a word, every father is bound to preach Christ every day in his family—To be a prophet and priest as well as a sovereign in his own house. Every house should be a *Bethel*, a house of God; every father an *Israel*, one that wrestleth with God. The writer of this humble appeal was first brought to pause and reflect and pray, by overhearing a pious father in secret prayer in the woods, pray for him by *name*, when he was a wayward thoughtless youth. Fathers, pray for each of your children by name, you will then not forget any of them. You will study your children's characters best upon your knees, and knowing their characters you will know their spiritual wants, and be able to plead with God understandingly for them.

The eye of God rests upon every wife and every mother. O what it is to be a wife, a mother. To have a dear husband not only to *obey* but to *cherish*, to soothe, to love, to pray for, to soften to virtue and piety, all by meekness, by purity, by love unfeigned, by holy living, and a burning zeal for God and his glory. Pious wives have one peculiar circumstance to comfort them; it is this: There is not one (even infidel husband) in a thousand who does not love his wife better for being pious. Let every pious wife be encouraged, when she remembers that "the unbelieving husband is sanctified by the (believing) wife." Let her be further encouraged when she remembers how often God verifies this scripture truth in real and practical life. What a powerful preacher is an affectionate and pious wife! How softening is the tear of imploring piety shed from the eye of a pious wife upon the cheek of the profane swearer, the drunkard, the Sabbath-breaker, the neglecter of God's word, of God's house, of God's *Son*.

But what is involved in the word MOTHER. O what it is to have given birth to an immortal being! Christ himself, as to his flesh, had a mother! What an honour confered upon *woman*. What a pattern of maternal piety was the mother of our Lord. Pious mothers will never pray to the virgin Mary, but they will labour to imitate her as they would any other pious person.

How blessed is that babe, who, while it lies at its mother's breast, is consecrated by a mother's heart and by a mother's prayers to God. Will God forget such consecrations? Such mothers, and their children, are engraven upon the palms of his hands. It is a sight upon which heaven looks down with delight. Angels rejoice not only over the penitent, but also over the faithful. How must it delight those holy beings, as well as all good men, to see a pious mother with her little children about her, teaching them out of God's blessed word, and then shutting herself up with them in her bed-room, and there wrestling with God in prayer for them. Or still more, kneeling with them in humble modesty at the family altar, in the absence, the sickness or the unwillingness of him who ought always to pray for his wife and his children. O! a widowed mother, a pious widowed mother. Do men pity them? Do all christians cherish them? And shall not God pity them? "The Lord preserveth the strangers; he relieveth the fatherless and the widow—A father of the fatheriess, and a judge of the widows, is God in his holy habitation." Widowed mother who may have a son, an only son, dead in trespasses and sins; think of the widow's dead son as recorded by Luke in the seventh chapter of his gospel. Remember what the Saviour did on that occasion. The Saviour is now, as he was then, full of compassion.—Remember the Syrophenician woman, and her "young daughter,"—her argument addressed to the Saviour about the crumbs and the dogs, (Mat. xv. 21.) and the Saviour's ultimate conduct. Be encouraged, and go and do likewise.

THE FAMILY FIRE-SIDE.—Let the pleasant and the warm fire-side be an emblem of the cheerful and sincere affection which circulates from bosom to bosom, through the whole family. It is at the fire-side the seeds of family peace and piety, or of family discord and impiety are sown. Let nothing be said in this sacred little circle, that is not *charitable* and *chaste* and *pure* and *holy*. Let the Bible always lie near at hand. Let the family Bible be the common property of the father and mother; but let every child, who is old enough to read, and take care of a book, have his or her own Bible. Let every child take it in turn to read some portion of the Bible every day in a sort of family way, as a kind of intermediate family service. All this will be easy, especially with the female part of the family, who are usually indoors. Does the history of the world afford an example of such a family fire-side around which there has been brought up a *drunkard*, a *swearer* a *sabbath-breaker*, *or* a *lewd person*! I believe not. Stubborn, disobedient and wicked children are invariably the result, as to their moral character, of ignorance, negligence or wickedness in parents. I would lay all this and a thousand times more to my own door as a parent, rather than believe that God's word and promise should fail.

THE FAMILY ALTAR.—A family at prayer. A father, or it may be a pious mother, kneeling, in company with the little willing group of children and domestics. This is a sight upon which the God of families looks down with delight. Angels rejoice to behold it, and, it may be, departed, sainted, friends; fathers, mothers, children, draw near to our earthly family altars, and inspire new and heavenly delight. Shall this sheet be left in any family where there is no altar, no morning and evening sacrifices? Let a friend who humbly hopes he has experienced not only the comforts but the benefits of family religion, remind you that God delights in the tents of Jacob with a delight only exceeded by that which he takes in the great congregation of Israel.—That God has ordained the evening and the morning sacrifice. Let him say to you, that your house is without foundation or covering, if God be not daily worshipped in it.

It is to be feared that many families, where the parents are members of the church, are without family religion. O what a reproach to the christian name. Can such persons have the love or the fear of God in their hearts! Lord thou knowest. Such heads of families we would solemnly warn. Your children see you. The world looks at you. They wonder. They pass by, and are taught by your conduct to despise you, the church, and your professed Master. I have lived long in the world. I have never seen one, no not one prayerless family, that was not in other respects an irreligious family. The parents may have some of the forms of religion, but no one says of them, "they are eminently pious and useful." and their children, O their poor children, they are scoffers at piety, Sabbath-breakers, and perhaps, infidels.

A FAMILY AROUND THE BED OF DEATH.—The death-bed of a father, a mother, a brother, or sister. How awful is death when we see him doing his work upon a stranger, and even upon a christian stranger But how dreadful when he turns the hand of a father, a mother, a child, a brother or sister *cold*, and stifles the affectionate farewell upon the stiffening lips. Fathers and mothers, would you die in peace? "In the Lord?" Would you have your "works follow you?" First of all be truly godly. Live godly lives. If you would bid your dear families farewell in triumph, "bring up your children in the fear of the Lord." Have nothing to reproach yourselves with, on the score of your families, when you come to die. Be able humbly to appeal to heaven, and to your children, that you have spoken of God when you have went out and come in, when you have lain down and risen up. Labour with God and with them, that you may have good hope that you will meet them in glory.

Husbands and wives, would you stand mournfully and yet resignedly quiet, and permit death to break to pieces that blessed cord which has bound your hearts in the tenderest and strongest sympathies, that earth and nature have known? *Now* love your Saviour more than you love one another. Be able to say "I am my beloved's and my beloved is mine." "He is the chief among ten thousand." Be ever ready to say, both with respect to one another, and your children, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Children, if you would bid your parents farewell with tranquility on the shores of Jordan, love them, obey them; imitate them, if they be followers of Christ. Affectionately pray for them, and warn them if they be followers of the world.

Brothers and sisters, if you would mingle joy with your tears of separation on the confines of time, be examples to each other, in filial affection, in christian charity, repentance, faith, hope, love and holy living. The breaking up of a family of this kind, is but a translation from earth to heaven, from a state of death to life, from pain to felicity, from the shame and misery of sin, to the triumph and glory of heaven.

A FAMILY AT THE BAR OF GOD, AND IN HEAVEN.—We have no doubt at the day of judgment, there will be

whole families at the right hand of the Judge What a moment for parents. It is worth a long lifetime of pain and parental anxiety and prayer. O to be able in the triumphs of that day to say, "Here Lord, we are all before thee, we, our children and our little ones, glory to God and the Lamb forever more." Such parents and their children formed one happy, pious, praying family on earth. The travail and the pain of sin are over. The darkness of the tomb is past. They are now to be a happy, glorified family in heaven to all eternity. The parents bless God, with the feelings not of earth, but of heaven; first that they themselves have been washed in the blood of the Lamb; next that their children have been cleansed in the same fountain. The children adore God, that in the course of his providence they ever had such parents. And thus heaven begins. And the redeemed from all the families of the whole earth make but one family in their Father's house above.

A FAMILY AT THE BAR OF GOD, AND IN HELL.—Dreadful, awful, soul appalling thought Who can think, without shrinking, upon the vengeance of a God. The vengeance of God poured commingled upon the heads of wicked parents and ruined children; but most weighty and dreadful upon the heads of the destroyers On this awful subject we durst scarcely speak. We have no doubt, that as there are whole families in heaven together, so there are whole families in hell together. My God, what an assembly. Thy mercy can never reach them. That tender connection which constituted so large a portion of their earthly felicity, helps now largely to constitute their eternal misery Parents, if you are on your way to hell yourselves, I pray you devise some means that may prevent your children from going there too. How dreadful will be the society of condemned parents and children, brothers and sisters, in Hell. Every pious praying family in the neighbourhood, while on earth, will be remembered. Every profaned Sabbath, and slighted sermon will be recollected, and *despair. black, boding and eternal*, rest upon the whole. But the picture is too awful to look upon, but yet it is proper my dear thoughtless fellow mortal that you should look upon it, and believe it to be more than a *fantom*,—to be one of the *living realities* of the world of perdition. I pray you to read the portrait of this living reality drawn by our blessed Lord, as recorded by St. Luke xvi. 19—31.

May God bless this little sheet, and bless every person who may read it, and bless every family that may think it worth preserving. AMEN.

BIBLE MOVEMENTS IN PRUSSIA.

More than a year since, it was ordained by the King of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced: That where it has been supplanted by detached portions of Scripture, it shall be restored entire, viz. for the younger scholars who can read with fluency, the whole New-Testament; and "for those who are near the instruction for confirmation, or who already have a New-Testament, or who are in a higher class," the whole Bible: That "in all seminaries for the education of school-masters, instruction shall be given to qualify them to make a judicious use of the Bible in teaching children, with a faculty of ready application, as the rudiment not only of an outward, but an inward acquaintance with it." By a decree still more recent, all his Majesty's subjects are required, under penalties, to send their children to school at a certain age.—Hence it follows, that unless the laws are broken, *not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!*

These facts will account, in some measure, for the firmness of the Catholics in Silesia, (as mentioned in our number for May 12th,) in refusing to give up their Bibles, when demanded by the Prince Bishop of Breslaw.—They knew well that they had the approbation of their sovereign; and that if driven to extremities by the Bishop, they could embrace Protestantism, and find in him a protector. This they threatened to do, should their Bibles be taken away.

The population of Prussia, in 1817, was 10,330,000. We will call it the same at present; though without doubt it has increased: and we will suppose the number of children included in the ordinance of the King, to be one tenth of the whole; which is undoubtedly a low estimate. The number of Bibles and Testaments then, which will be immediately required in the schools, is 1,033,000. Of these we will suppose that one half can be furnished by the families to which the children respectively belong. There will then remain, to be provided from other sources, 516,500; or almost as many as have been printed by the American Bible Society since its foundation. Now if we make the large estimate that half this number will be furnished by booksellers, there will remain to be supplied by the Prussian Bible Society and other similar institutions, before the royal decree can be enforced, 258,250; or nearly four times the number issued by the American Bible Society during the past year.—Hence it is probable that a new spring will be given to the operations of the Prussian Bible Society; and that we shall continue to hear, more and more, of the triumphs of truth in that interesting country. Hence, too, the necessity of calling for collections in all the Protestant Churches of the kingdom.

And what effect will this strong ground in favor of the Bible, produce on Russia? The Emperor has suspended the operations of the Russian Bible Society; but we are not aware that he has forbidden the introduction of Bibles from abroad. At any rate, here will be an example before his eyes, & the eyes of his people, of a nation on their very borders, where a policy is pursued in relation to the Bible, directly in opposition to his own. They will see its happy effects, as they have formerly seen among themselves, and do still in some measure; and they will be encouraged to adopt the lawful means to induce a change in the will of their sovereign.

There is another channel of influence, which, in conclusion, it may be proper to mention. Among the annual subscribers to the Prussian Bible Society, together with six other members of the Royal Family, is the heir apparent, Prince Frederick of the Netherlands, and his consort the Princess Louisa, who, besides her regular subscriptions, has made a liberal donation in aid of its funds. May it not be hoped that through the influence of these distinguished individuals, the example of Prussia will be felt in the Netherlands!

Bibles in the hands of Children, naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, it may be expected that a knowledge of the Bible will ere long become more generally diffused among the Protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occured in Silesia, will become comparatively common. *N. Y. Obs.*

THE BIBLE CAUSE.

A considerable sensation has been caused in Silesia, in consequence of some Protestants, residing within the circle of Liegnitz, having distributed among its catholic inhabitants, with whom they had lived for a series of years upon the most intimate terms, bibles, for their perusal. As soon, however, as this circumstance came to the ears of the Bishop of Breslaw, he dispatched an "Ecclesiastical Counsellor," to go among the Catholics, and induce them, first by exhortations, and should those fail, then by threats, to give up these Bibles. For this purpose the catholic bailiffs were assembled, and required to assist him in carrying his mission into effect. This, however, it appears, they refused, saying, that they themselves had read the bibles; and they then even threatened, if they were further importuned, to adopt the protestant faith. *Ib.*—*May* 12.

RELEASE OF AMERICAN PRISONERS.—A slip from the Baltimore American informs us, that intelligence has been received by the brig Hyperion, that Mr. Everett, our minister at the Court of Spain, had obtained and forwarded to Mr. Henry, U. S. Consul at Gibraltar, an official order for the immediate release of the American citizens confined in the Spanish dungeons of Ceuta. They are about thirty in number, and comprise the survivors of the crew of the Colombian privateer Gen. Soublette, which was driven ashore on the coast near Gibraltar, last fall.—*N. Y. Ev. Post.*

GREECE.—Lord Cochrane is stated to have arrived in Greece, with two armed vessels. He was received with enthusiasm. He intends, as it is believed, to strike a terrific blow, having two plans in view, either to levy contributions on the coast of Egypt, and force the return of the forces from Greece, or to push his way into the Black Sea, like Admiral Duckworth, and take advantage of its defenceless situation.

The Egina Gazette, of February 18th, says: The Turkish garrison of Saloua have abandoned that fortress, which has fallen into the hands of the Greeks; "so that all Western Greece is now free." Omar Pacha was routed at Distomo. Sesini, Dragon, Sestre, St. Elie and Acarnania, have been cleared of the Turks.

Six hundred and seventy Armenians, who were married out of Constantinople, have been sent to their families. It is said that the same measures are going to be taken with respect to the Greeks.

CENTRAL AMERICA.—A file of Vera Cruz papers to the 5th of May, contains the news of a victory gained in Central America, by the government troops over the rebels from St. Salvador. The battle was fought on the 22nd of April, near Guatemala, and lasted two hours. The rebels lost their cannon, above 200 muskets, 73 prisoners, 50 killed, &c. The President commanded in person, and marched on towards St. Salvador.—*Daily Ad.*

Communicated for the Luminary.

DIED,

In Clark County, on the 23rd of May, DILLARD COLLINS DANIEL, Esq. aged 24 years. Numerous friends and relatives lament his early departure from this world. He was in the morning of life, had enjoyed fine health, and his worldly prospects were flattering. He was a graduate of Transylvania University, had commenced the practice of law, and promised to be successful and respectable in the profession. He was respected and beloved. About three years prior to his death, he became a Deist, and appeared to be well satisfied with his religion, until six or eight months ago, when he began to fluctuate in his opinions relative to the Christian religion. He read the Word of God with attention, and manifested concern about eternal things. During his sickness he was enabled by divine grace to believe in the Lord Jesus Christ; he found peace in a crucified Saviour, and died in the hope of a blessed immortality.

On his death bed he told his friends, that he had been influenced by President Holley during his course in the University, lamented his having imbibed his religious principles, and renounced them. He observed that however natural religion or deism might do in the time of health and prosperity, it would not do in the day of death and judgment. In the confident expectation of death, he expressed a hope that his friends and companions would be admonished by his death, of the uncertainty of life; and that they would embrace the religion of the *Bible*, which alone could enable them to live and die with comfort and peace. May they attend to the solemn admonition!

——At the Alms-house, in Bucks county Penn. on the 6th May, *Joseph Force*, aged 107 years.

MARRIED,

On Thursday the 21st inst. by the Rev. J. Kerr, Rev. SAML. K. SNEED, of Washington county, to Miss NANCY GREEN, of Lincoln.

RELIGIOUS EXPERIENCE OF COUNT VON BULOW.

On the 16th of Feb. 1827, Count Von Bulow was ordained in London as a Missionary under the direction of the British Continental Society. In answer to the questions proposed to him on that interesting occasion, he made the following statement: —*N. Y. Obs.*

My religious education was very much neglected indeed, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadulterated word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the "spirit that worketh in the children of disobedience." The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul: but as I knew no person, to whom I could apply for direction, I began to read all the works I could get, both ancient and modern on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the Continental wars, the armies of the different nations were deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years old, before I possessed a Bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The late Count Von Secindorff, minister of state to the king of Wittemburg, was the first person, that asked me if I had a Bible, and on replying in the negative, presented me with one. I read it very diligently, out of respect to him, for whom I had a great personal esteem, and through my regard for old age, which I had always reverenced. I cannot explain my different feelings during the ensuing five years; they were constantly ebbing and flowing; I had some convictions of the sinfulness of sin, and struggles against it; I had to bear to be called a saint, because I paid some regard to public worship, and it was known that I read the Bible, a practice which was looked upon with the greatest contempt by the greater part of the officers.—The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her, and pray with me, induced me at this time to pray to God. In the spring of 1818 I was in such a state of restlessness, for which, indeed, I could give no reason, that I determined to travel: I passed rapidly over a great part of the Continent, and by the leadings of Divine Providence, was directed to Scotland, where I arrived the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom it pleased the Lord to remove the blindness of my soul, and to lead me to know and to believe the Bible to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative, he said, "Well, sir, he then can have created the earth as it is created, and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but although I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my knees, thanking God through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the Sacred Books; I understood the letter, but not the Spirit; now, however, I understood that salvation, which *is* by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin, no more could I have worldly honor and glory for the objects of my pursuit, nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in the wicked one. I saw the dreadful gulf from which the merciful hand of God had rescued me; I saw all my relations, friends, and acquaintance hurrying with all their might to the precipice; I knew that infidelity prevailed greatly over the whole Continent. I had visited most parts of Europe; I had addressed myself to the ministers of all the nominal churches; but incredible as it may seem, I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellow men with a loud voice, to warn them of their danger, and entreat them to turn to the Lord, that their souls may be saved? These were the impressions, that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavored to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means, and I trust, he will bless my feeble efforts to the glory of his most holy name.

Being born in Denmark, and having passed the earlier period of my life in the several northern countries of Europe, I thereby acquired some knowledge of their peculiar manners, opinions, &c. I re-visited these countries in that memorable year, when the Lord caused his light to shine upon my soul; what I had therefore seen and heard before, made the deepest impression on my mind, and my attention was therefore first directed to these parts.—In the spring of 1819, I visited, with a boat, the eastern coast of Norway, taking with me a supply of the blessed Word of God. I was thus led more closely to investigate the state of things, and was a witness to the awful ignorance of the poor inhabitants, and the perverted views of those who think themselves wise. I afterwards resided three years and a half in Copenhagen, where I had an opportunity of gaining a more minute acquaintance with the general condition and moral state of the people, and I am fully persuaded that the current of evil which came from the south, has set in, so to speak, into these countries, and overwhelmed them.

In the year 1824 I came to London, with an earnest desire to find some way of becoming an active instrument in the great work of the Lord, and having been made acquainted with the existence and operations of the Continental Society, I proposed to the said Society my plan for extending their labours to these northern regions, no opportunity for which had hitherto presented itself. They requested me also to propose some persons who would be able to execute this plan; but although I was acquainted with the great difficulties of the project, and wished the mission should be undertaken by some competent person, I knew of no such person; in reliance, therefore, upon him who is able to reveal his strength in weakness, I offered myself with fear and trembling, leaving it to God to determine, if it was agreeable to his will. The Society received me, and the Lord enabled me to overcome all difficulties. In the month of April last I went to Norway, purchased a small vessel, twenty five feet long; and with the aid of two sailors, was enabled to visit the coast, and numerous islands, from Christiana to Drontheim. I preached the gospel at sixty different places to congregations of from 20 to 500 hearers; I sold and distributed some hundreds of copies of the Holy Scriptures, and could have disposed of some thousands if I had them: I have also dispersed from 6 to 7000 Tracts. I have great reason to sing of the mercy of the Lord; he has protected me in my frail bark on the mighty waters, and among the dangerous rocks that surround that coast; he has wonderfully directed my steps, opened the hearts of many to receive me, disarmed those who wished to oppose me, and enabled me to feed the hungry souls with the bread of life.

I have just returned from these parts, and in the sight of God, I bear witness to you all, that the most horrid infidelity, indifference and ignorance, accompanied with every species of vice, reign undisturbed in all classes of society, that the greater part of the ministers are, as one of the highest of the clergy in that country said, "dead stones," and added, unless Almighty God should work a miracle, or send a pestilence among them, he did not know how things would ever become better.—The old ministers are dying rapidly, and there are above 60 ministers now wanting in the established church of that kingdom. Most of the parishes have from two to six congregations, which are visited by the ministers, two, three, and four times in the year. With respect to the numerous islands on the coast, these visits are particularly fatiguing and dangerous, and the people very poor, so that many of these parishes as well as those in the northern part of the Continent, have no ministers; some have had none for 6 or 8 years.—I myself knew one, that had none for three years, and one where they had not had a sermon for a whole year, although they had a minister, but he was old and infirm. Add to this the infidel principles which are spread from one to the other, and circulated by books. The above mentioned clergymen assured me, that the worst books that had ever been written in Denmark and Norway, and translations of Voltaire, were very frequently to be found in the cottages, and among the farmers in the mountains. I myself have seen much of this. Finally, the Neologian doctrines preached from the pulpits, have contributed to bring the Word of God into disrespect, giving the appellation, "Word of

God," to every book that treats in any way of religion, and thus in a great measure extinguishing in the minds of the people all sense of the importance of this appellation. I have often witnessed examples of this kind; I have heard a poor fisherman affirm, that the Bible was like all other books, written by *men*. This is the great point with the German rationalist; and can we wonder, when we hear the highest clerical authority in a country publicly allege that the Bible is a good book enough for the age in which it was written; but that in this enlightened age we need a new Bible? This is the sentiment uttered by the illustrious General Superintendent of Saxe Weimar, one of the heads of these rationalists, though he is called a minister of Christ. Could I see and hear all this without being moved with compassion? Could I have received that faith that worketh by love, and not be constrained by this love to become an instrument in the hands of our Lord, to call upon the dry bones in this valley to live through Jesus Christ; to go forth and sow, and water and plant in his name, depending on him who alone can give the increase? I know well the Lord does not need me; that much more were to be desired than what is in me, a poor weak vessel; but are not all these things, which I have related, sufficient proofs that the giant in these countries has defied the armies of Israel, and shall he undisturbed be allowed to keep his prey?

Should I shrink from the dangers that present themselves, or despair of finding the means to smite the head of this Goliath, who is daily destroying the souls of this poor people? No! When I consider how gracious the Lord has hitherto been, how he has strengthened me in body and in mind, and protected me in all dangers, I ought, most certainly, to trust in him; and though means appear for the present to be lacking for this important mission, yet the Lord will surely stir up his servants to come forward to this good work. I trust it is by the influence of the Holy Spirit that the Lord has called me to this work, and therefore would beseech you to unite your petitions at his mercy seat, that he will give his blessing, to the glory of his name, and the good of souls.

From the Charleston Observer.

FIVE AND TWENTY YEARS AGO.

Accidently taking up a number of the "City Gazette," published five and twenty years ago, my attention was fixed by certain names once familiar to my sight, and I read the whole with a deeper interest and more solemn emotion, than I ever supposed an old newspaper could possibly inspire. The various classes of society, as they *lived and moved and had their being* in 1802, passed in review before me; and in relation to each the question occured with increasing interest, *our fathers, where are they?*

Where are those eager aspirants after wealth, those restless votaries of commercial enterprize, who five and twenty years ago thronged these streets and wharves, and toiled in these stores with untiring perseverance? Seek them in their favorite places of resort. Alas, you seek in vain. Only here and there one, like solitary grapes when the vintage is done, lingers behind; but the multitude is gone, and the places that once knew them, know them no more. Their labours after riches are finished. The delusions of earthly hopes are over. The fluctuations of trade affect them not.—Their hearts no longer throb with emotion at the news of the day. Prices may rise or fall—the tide of commerce may ebb or flow, without disturbing them. They are laid in the grave, and have left their wealth to others.

Where are the favorites of fortune, the envied and flattered objects of popular admiration, who occupied the high places of the earth, and who proudly deemed themselves immeasurably elevated above common mortals? They have passed through mighty changes. The haughty spirit has been subdued.—Affliction has long since taught them the humbling lesson of weakness and dependence. We may go now to their graves and learn how vain & transient is worldly greatness, how short lived and worthless the most envied distinctions among mortals.

And where are the restless aspiring spirits, who, five and twenty years ago, were urging their passage up the steep ascent of ambition—pressing forward with panting eagerness in the race of political and professional rivalship—who devoted all the energies of their minds, and the incessant toil of their best years, to the acquisition of popular favor—who fixed their undivided hearts upon reputation, influence and office: as if there was nothing else in the universe so important and valuable. Trace their toilsome course, and learn their brief impressive history. The conflict of superiority is long since over. Their ardent aspirations after fame are no more. Seek them among her votaries, you find them not. Their laborious career has terminated. Some of them were splendidly successful. They reached the proudest elevation, and seemed to all but themselves singularly happy. But whether fortunate, or otherwise, is now with most of them of small moment; for their successes or disasters have sunk with them into the grave. And the survivors, like solitary oaks, which have withstood the sweeping tempest, prostrating all beside, are only regarded as the scattered remnant of a generation that has passed away.

Alas, how far is the present generation from realizing that the coming five and twenty years will effect the same changes, and will conduct to the grave an equally vast majority of those who are now in active life, with the same period that is past. Yet such will doubtless be the melancholy fact; and a newspaper of the present day will, in the year 1852, present to a survivor of this generation, an equally affecting memorial of the almost universal triumph of mortality. SENEX.

From the Bost. Rec & Telegraph

ON PAYING DEBTS

Messrs Editors,—Your correspondent, "A," in your paper of May 14, professes to desire an answer to the following question; "Is it the duty of a Christian to pay his debts as far as he is able, even though the creditor may not have it in his power to enforce payment by law?"

I at first thought he could not be serious. I never saw the question stated before. I never knew that it was a question among *Christians*, even among those who are such only by *name*. Has your correspondent found a new system of casuistry; one which refuses to acknowledge the *Bible* as the standard of moral virtue? Has the time arrived in *Christian* America, that public sentiment will bear a question of this sort? I had an uncle once, (peace to the memory of a man of *honest* worth, a man of piety, and learning too,) who failed in trade, paid what he could, and still owed a merchant for goods he had received, to a very considerable amount. After the debt had been outlawed for several years, he obtained, by fair and honorable means, money sufficient to cancel the debt, which had long been irrecoverable "by law." He made payment, most unexpectedly to his creditor, who kindly refused to take the whole, saying, when he was gone, and with a mind generously affected, "*That is an honest man.*"

Let "A." resolve the following question: 'Is *voluntary* honesty a virtue? or does the virtue of honesty consist in being *compelled* to be honest? or in a more familiar style, Is *he* the honest man who pays his debts only when he cannot help it?"

E. R.

[The object of "A" is probably attained. He could not have a doubt to be solved on that question; he wished to excite *attention* to the subject, and induce people to conform their practice to their principles. A Christian observes the innocent civilities of life, and is subject to human laws for conscience' sake. But a higher law is his rule of action; one which takes cognizance of motives; one which reaches him in solitude and darkness; one which deals out to his neighbors as to himself; one which looks directly to the retribution of eternity. But how often is this law practically disregarded by other men.] *Eds.*

CARE OF SLAVES.

No proposition in Euclid is susceptible of a greater demonstration, than that the interest of slave-holders is promoted in a geometrical ratio, by a proper attention to the food and clothing of their negroes; notwithstanding which the starved looks and ragged appearance of some coloured domestics, belonging to persons in even affluent circumstances, but too plainly shows that this object is not sufficiently well understood. The case of Eugenio is a striking illustration of this truth. A gentleman in the vicinity of Richmond some time ago sent to the physician for advice and medicine for his negro boy Eugenio, who had been occasionally for a considerable time past, violently affected with spasms in the epigastric, hypochondriac and umbilical regions. The Doctor prescribed a new suit of clothes or the old ones to be mended, and sent from his medicine chest, 24 ounces of bacon and an equal quantity of hoe-cake, with directions to repeat the dose every 24 hours to prevent a relapse. The doctor's advice has been followed; Eugenio's complaints are removed, and the gentleman calculates that the extra expense will be amply compensated by the saving in the Doctor's bill.—*Richmond Compiler.*

WOMEN

We were much amused with the reply of one of Capt. Head's companions on the summit of the Cordilleras, when all around was a surface of snow—"cheerless, wild and inhospitable as the view was, still it was sublime,"—he observed to one whose honest heart and thoughts clung to Old England—"what a magnificent view! what can be more beautiful?"—After smiling for some seconds, the Cornish lad replied 'them things, sir, that do wear caps and aprons!"

A beggar asking alms of a Spartan, he answered, "If I grant what you crave, I shall make you a more confirmed beggar.—He who first gave you money taught you laziness."

POETRY.

From the Religious Intelligencer.

HYMN ON THE CRUCIFIXION.

Come to the cross, my soul!
Night shrouds the noon-day fires,
Yet throngs to Calvary roll,
Though the faint sun retires.

Why doth the firm earth quake?—
The rent rock leave its bed?—
The tomb its trust forsake,
And render up the dead?

Hear'st thou the sufferer's sigh
Beneath death's awful rod,
The pale centurion's cry—
"This was the Son of God!"

Go to thy Saviour's tomb!
His followers all are fled,
And midnight wraps in gloom
The Lord of Glory's head.

Dost thou the prayer and tear
Pour meekly on the breeze?
Or with mysterious fear
Exclaim, "what things are these?"

Thy sins the answer give!
Bend low the suppliant knee;
Look unto *Him* and live,
Who bare these pangs for thee.

THE CHRISTIAN WARFARE.

Awake my soul! and look within,
Watch for the secret works of sin;
Sleep not! lest Satan cross your road!
Send not your roving thoughts abroad!

Withdraw the veil which error weaves!
Disperse the mist delusion leaves!
Implore the Holy Spirit's aid,
And watch, lest you should be betray'd.

But if you slumber on your post
Your hopes of happiness are lost!
The enemy without is strong,
And will not let you slumber long.

How many have betrayed their trust,
And gone degraded to the dust;
Then Oh! my soul redeem the hours,
And rally all your watchful pow'rs.

Vis. & Tel.

THE CHRISTIAN'S GRAVE.

There is a place—a place of rest,
Where all around is peace;
Where grief shall never more molest,
But all life's troubles cease.

There is a place of calm repose,
Where we may sweetly sleep;
There the lone heart no sorrow knows,
There we no more shall weep.

It is a place where all is calm,
As moonlight o'er the wave;
Where ev'ry wound will find a balm:
Its name—it is the grave.

THE DYING CHRISTIAN.

How peaceful is the closing scene,
When virtue yields its breath—
How sweetly beams the smile serene,
Upon the cheek of death!

The Christian's hope no fear can blight,
No pain, his peace destroy;
He views beyond the realm of light,
Of pure and boundless joy.

Oh who can gaze, with heedless sigh,
On scene so fair as this—
Who but exclaims—"thus let *me* die,
And be my end like his"

BOSTON BARD.

From the American S. S Magazine.

CONDUCT OF TEACHERS.

Mr Editor,—I belong to a sunday school in a country village. My teacher tells me I must not laugh and play on the sabbath, because God will be displeased with me if I do, for he has said, 'Remember the sabbath day to keep it holy." I believe what he says is right, yet some of the teachers in the school, almost every sunday, as soon as they can hurry through with their own classes, leave them, and go and talk and laugh with some of the other teachers, as though God could not see them. They belong to high families, and I suppose the superintendent don't like to tell them how to behave. What do you think, Mr. Editor, will be done to such teachers in the day of judgment?

A Plain Scholar.

Remarks.—We are much obliged to this clever little correspondent for the above communication. And while we would recommend to our young friends who are receiving Sabbath school instruction, always to put the most favourable construction upon the conduct of their teachers, we must confess that the impropriety here noticed, does frequently exist in a very humiliating degree. We ask such teachers what good results they can expect from their precepts, when thus counteracted by the power of example. Let them remember, while at school, that the eyes of their pupils are upon them; and not only theirs, but the eye of the all searching God. As to the solemn query of this scholar, we are constrained to say, "except they repent, they will all likewise perish."

THE POOR DYING COTTAGER.

There are a great many Sunday Schools in London, in which hundreds and thousands of children are instructed. The teachers in some of them make it a rule, if any of the children are absent, to go to their residences and inquire the cause. It happened one Sunday that a gentleman missed a little girl who was in the habit of attending very regularly. So he thought that he would go to her home, and inquire the reason of her absence. She lived a little way out of London in a poor cottage. When he got to the house, he inquired of the child's mother, if her daughter was at home. No, replied the mother, she is not at present; she is gone to a neighbor's house: shall I fetch her? The gentleman said, he would not give her the trouble, but if she would show him the house, he would go himself. So he wished her a good morning, and went. When he got to the house, he opened the door gently, and what do you think he saw? He saw a poor man lying very ill in bed, and his little Sunday scholar sitting at the bed-side reading the Bible to him. The child was not ashamed of what she was doing, but she blushed to think that her teacher should find her thus employed. So she ran out and went directly home. When she was gone, the gentleman said to the poor dying man, "does this little girl often come and read to you?" "Oh! yes," he replied, "she is a dear child; she often comes to see me; and she has told me a great deal about God and Jesus Christ, and about myself, which I never knew before; and I have reason to praise and bless God for sending her to me." The gentleman thanked God for this pleasing proof of the blessings which attend Sunday school labors.

The next Sunday he thought he would speak to the little girl on the subject of her visit to the poor dying cottager. So he took her aside into a room by themselves, and said, "my dear child, what made you go and read to that poor dying neighbor of yours?" She hung down her head and blushed very much; and at last when he pressed her for an answer, she said, "well, you know, Sir, the other Sunday I read in my lesson at school, in St. James' Epistle, that pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction"—Here she stopped. But the gentleman, who was greatly affected, could not help offering up an earnest prayer to God, that the latter part of the verse might be fulfilled in her own experience, and that, through his grace, she might "keep herself unspotted from the world."

Perhaps this little story may be read by many Sunday scholars. Oh! that it might be blessed to them; and be the means of stirring them up to "go and do likewise!" My dear children, we wish to see something more than quick learning and long tasks. We wish to see your hearts early and deeply impressed with the love of Jesus, in dying for you; and we wish to see you showing your love to him in return, by studying his Holy Word, to know what you must do to please and serve him.

TOBACCO.

The Boston Recorder and Telegraph contains some piquant and severe remarks against the use of tobacco. We think it probable that all our readers will not subscribe to them, but if they tend to make them reflect on the impropriety of its use, or decide upon their present convictions, and give conscience, (which in many minds to our knowledge is aided to favour it,) the ascendency, it might do some good, and lead to more. If the thousands of money spent for this weed, were laid out for Bibles, Tracts, in support of Missionaries to preach Jesus among the ignorant, and to emancipate negroes and send them out of the country, or in support of the poor, what good might it not effect? We think it would be difficult to raise an argument to prove that its use is not against rather than in favour of human comfort and happiness. There are a few exceptions; but the restrictions laid upon its use in social society, and the suffering which many endure by being compelled to inhale its vapour, or abandon their friends to avoid it, and the unnatural discharge of saliva in places where society are annoyed, and attempts at cleanliness thus rendered abortive, show that its abuse at least, is a severe tax upon society, to say nothing of its narcotic effects upon the human understanding—*Rel Mis.*

MARRIAGE CEREMONY.

To see two rational beings, in the glow of youth and hope, which invest life with the halo of happiness, appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of the solemn vows—to think of the endearing connexion, the important consequences, the final separation, the smile that kindles to ecstacy at their union must at length be quenched in the tears of mourning!—but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. This is the most interesting spectacle that social life exhibits.

DEATH.

A wise and due consideration of our latter end is neither to render us a sad, melancholy, disconsolate people, nor to render us unfit for the business and offices of our life, but to make us more watchful, vigilant, industrious, sober, cheerful and thankful to that God that hath been pleased thus to make us serviceable to him, comfortable to ourselves, profitable to others; and after all this to take away the bitterness and sting of death, through Jesus Christ our Lord.—*Sir Matthew Hale's Contemplations.*

INNOCENCE.

The sweetest ingredient in mirth is innocence; it heightens and refines the humor, and doubles the relish of every enjoyment. I have seen many bad men brutally merry; but never one of them quite open, easy and unchecked in his mirth.—*Letters concerning Mythology.*